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THE UNIVERSE.

What Force Is.

The Beginning of Creation.

What Matter Is.

The Creation of the Earth.

The Beginning of Life.

Immortality.

The Substance of its Environments.

Psychic Science.

What the "Soul of Things" Is.

Song of Psyche.

BY

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THE UNIVERSE.

CHAPTER I.

God is the Infinity of the Universe.

Space is the Infinity of Matter.

Eternity is the Infinity of Time.

Intelligence and Will-power are the Infinity of Force.

Force is the Infinity of Life.

Life is the Infinity of Embodied Intelligence.

Embodied Intelligence is the Infinity of Form.

Form is the Infinity of Individuality.

Individualized Intelligence is the

Infinity of Immortality, and is the crowning work of life, and the glory of God.

Law is Universal and Unchanegable because of and like God—Infinite and Supreme.

To investigate the above premises it is necessary to begin within the limits of our own knowledge.

In the environments which surround us, we find life and activity in constant manifestation; and in every life which we examine, we find systematic progress. It lives its life, supplies its needs, grows to maturity, reproduces its kind and dies.

All life that comes within our investigation presents the same facts and is governed by the same law—Unchangeable and Supreme.

That which is true within the limits of our knowledge, must be true of the whole, from the simplest form of life to God—as the same law inheres and controls the whole. Beautifully expressed by Alfred Tennyson:

"Little flower in the crannied wall,
I pluck you from the crannies,
Hold you in my hand little flower, root and all,
But could I know what you are all in all,
I should know what God and man is."

We find animal life materially embodied, capable of motion and controlled by an intelligence that directs action toward the fulfillment of a purpose.

What is the Force that moves and controls? What was the Force that built Chicago's White City, and filled it with the World's Exposition, and successfully achieved its purpose?

Was it the material of which it was made and with which it was filled? No! Was it the money? No! Was it the men who performed the labor? No! Was it the architects and engineers who performed this mighty work, to the admiration of the world? No!

It was the united intelligence and will-power of all who were engaged in it that wrought this mighty work, aided by the materials, tools and machinery, money and men.

What rebuilt Chicago, Phœnix-like, when it lay in ashes and ruins? Intelligence and will-power were the forces that systematically and successfully undertook this work.

It takes both, for intelligence accomplishes nothing until will-power says do; and will-power without in-

telligence to direct and control, accomplishes nothing but chaos and ruin; when operating harmoniously together the work is successfully done in proportion to the intelligence that directs and controls the work.

How does the worm crawling in the dust move wheresoever it pleases, turning this way or that to get by some obstruction? Injure it a little and it tries to get away, but if you injure it too severely it resents, gets mad, and is ready to fight. It shows intelligence and will-power in its life and methods.

All life moves by one and the same force—diversified in manifestation, according to condition, environment, and necessity; and the harmonious action of these two elements of force, in God, moves the universe through

the eternities. How? We must begin within the limits of our own knowledge and life to investigate the facts in harmony with the law.

Our bodies are organic, composed of many members and organs, each one adapted to its function, and all united and harmoniously adapted to the needs of the individual.

This life is carried on with system, regularity and completeness of purpose.

We will examine the hand in its construction to find the simplest form of life that manifests this force. We find the hand entirely composed or made up of little cells, so small that a powerful microscope is needed to see one of these little cells distinctly. It moves. It has life. It takes food from that which comes in con-

tact with it. It grows to maturity, reproduces its kind and dies.

Have these minute cells intelligence? They select their food, rejecting what they do not want. This is one evidence of it.

We will take a knife and cut the hand. What is done now. The physiologist says, "Nature heals the wound." How? Let us see how this work is done. There is an increase of activity in this part, for the cells are at work—they are on extra duty. Labor always increases the temperature of the body: so it does here. They are making material and sending it to the place—a whitish, gluey substance; it will stop the bleeding (if the injury is slight); it joins on to the living cells, forming new cells until the gap is filled.

All keep right at work until the wound is healed, and the work is performed systematically and with completeness of purpose. No mistakes and no failures, unless some external force or obstruction interferes.

Can you do as well? No! Why? Because your intelligence is finite, made up by the experiences and observations of your life, imperfect and inaccurate; therefore you are liable to err, to make mistakes, or do the opposite of what you ought to do.

Their intelligence is of the infinite, perfect and sufficient for their needs, inherent in all nature, and makes no mistakes and no progress only as new and changed conditions make new necessities, and life's resources are infinite and sufficient.

There is but one kind of Intelli-

gence in the Universe, diversified in expression, in quantity and quality, according to the necessities of the life. From the minutest atom of life, to the highest human life and to God, it is the same—for the infinite contains the whole, and it takes the whole to make the infinite; and as there is but one God there can be but *one kind* of any infinite element. There can be but one kind of intelligence in the universe, diversified in its manifestations.

In the motion of the little cell it expands and contracts. The movement is very much like the beating of the heart, the pulsating circulation of the blood, the expansion and contraction of the muscle.

When the muscle grows large with accumulating strength it means

work; when the work is done, and the muscle relaxes, diminishes in size, it means rest to the muscle; and the pulsation of the heart and blood mean the same, and the expansion and contraction of the cell the same. In all it is work and rest.

The law is the same in all the activities of life. Work and rest is the law of all life, from the smallest atom of life to God; for that which is true within the limit of experience, observation and knowledge, must be true of the infinite whole. Conditions may change the manifestations, but the law is unchangeable and Supreme.

Mechanical force is governed by the same law. The action of all force is pulsatory, and is governed by the law of work and rest.

The Law of Force is universal and unchangeable—like God.

There is but one force in the universe, diversified in its expression.

The little cell not only sustains its life, and reproduces its kind, but gives living growth to the body by supervitalized substance that unites all in one concrete whole, and lastly it has waste and death.

This little cell possesses all the characteristics of the whole body, of which it is not a trillionth part. Let us examine the life of the body and see if this is true.

We take food to sustain life to maturity, and for the reproduction of our kind. What becomes of the food we eat?

It is digested and distributed to the trillions of little cells forming

the body, in the due proportion and kind needed by each one of this very numerous family.

They in turn use the food prepared for them to give increase to the family of cells and increase to the body.

Parents, does it require intelligence to provide for your families and supply each member with the necessities of life?—so it does here; and the infinite, inherent intelligence only could achieve such perfect results.

The body has a very large amount of waste by exhalation and excretion, and the supervitalized atomic emanation, evolved by the life activities of the body, which surrounds it like an atmosphere.

This atomic envelope is as impalpable to the senses as the air is without motion.

Some of the evidences that there is an atomic emanation from and surrounding the body are:

The dog follows his master or game by the scent of atoms left in the track, by which he recognizes the object of search.

In whipping through the obstacles that come in the way of the movements in passage, some of the atoms are separated from the body and its envelope so far that they cannot recover their place and they are left.

If you will observe closely the movements of the dog, you will discover that he not only scents the track but, as he comes comes closer to the object of search, he raises his head and scents the air, and if the air is sufficiently impregnated with the lost atoms he will leave the track

and take a direct course to the object of search.

The different odors of persons, of nationalities, of races, of animals, of meats, of plants and flowers, all evidence the action of this law.

If you go into the press of a crowd, or into close obstructions to your movements, you will quickly become exhausted through the loss of this atomic envelope.

Why does the flower wilt more quickly when you hold it in your hand and keep inhaling the odor from it than when left to stand undisturbed?—because you are taking from it its sustaining envelope or atmosphere.

Animals recognize their offspring by their odor, through the sense of smell, and their acquaintances, man or beast, in the same way.

The Earth is surrounded by an atmosphere, its supervitalized atomic envelope, full of all manner of atomic substances and life, even minerals; yet these are impalpable to the senses if there is no motion, but by careful investigation we have come to a knowledge of the facts.

Then that which is true and in harmony with the law and the facts, in all of our observation and the closest investigation, must be true of the whole.

All life evolves a supervitalized atomic living emanation, which surrounds and belongs to it: for the law is supreme and cannot vary.

The Law of Force is work and rest, and the *primal* products of the initial activities of force were atomic —embodied living intelligence or in-

telluric ether and atomic matter or waste—which *is force at rest.*

Intelluric either is the primal, living element, that enters into all life, and is the inherent, intelligent, controlling element in all embodied organic life.

The law of life is embodied form, growth to maturity, reproduction of kind and death.

The products of life are organic development of individuals—supervitalized, living atomic emanation and waste.

What is Intelligence?

The Infinite Intelligence is that element, inherent in all nature, that controls all action to the fulfillment of its purpose.

Finite intelligence is the result or knowledge, gained by experiences, or

the activities of the life and mind.

Thought is the action of the mind, and intelligence is the product of thought.

Knowledge is the food for the growth of the mind. The mind reaches out by thought to supply intellectual food, as the body reaches out to supply physical food.

The mind grows only by digestion and assimilation of the knowledge gained by the experiences and observations of life.

Every article produced by the human, from the savage to the highest civilized man, is evidence of the intellectual activities of the mind that produced it.

The chair was made or produced by thinking, caused by necessity,—each simple part was made and add-

ed to that before it, used and enjoyed, modified and perfected by thinking. Made in the *mind first*, and then in the material, until the chair as we have it is the result.

It is the material, embodied expression of intelligence, in form and use adapted to a purpose.

If you destroy the chair the intellectual pattern or mental picture remains, and you can make as many material chairs as you choose—the same as you can make as many garments as you please after one pattern.

Can a garment or a form be made of nothing? Can anything be made to represent a nothing? True the cipher is used to fill vacant *spaces* which represent value; but the cipher alone has no value, and is used for

convenience. It might have been any other form so used.

Embodied intelligence is the Infinity of Form. Form is the result of intellectual activity, thought, and cannot be made of nothing. It cannot take form without some substance of which to make the form, for this is the universal law of form.

It cannot be made of any gross material, but must be made of an extremely fine material substance.

The Photo negative or print is static light, which has taken form through the reflex action of the light from the object: or it takes form through the negative to and in the sensitized substance.

In some way, with similar results, Intelluric Ether, acting in conjunction with thought, becomes static in

the mind; and all knowledge and form presented to the mind and digested by it, becomes static in the mind—filling the storehouse of memory not with nothings, but with the accumulating intelligence of life, systematically and concretely grown into the mind or soul, as really material substance as the body is gross matter.

Ignorance is the only barrier to man's progress, and an infinity of knowledge ever lies before him, encouraging him on to new endeavor and holier aspiration to reach the sublime beauties of life in harmony with God, on the immortal, evergreen shores, fragrant with odors, crowned with eternal beauty, supremely radiant with the light and love of God: eternity will not be too long for the joys of the immortal.

CHAPTER II.

The Beginning of Creation.

What is Matter and how produced?

How was the Earth created, and how did life begin upon it?

The Beginning of Creation was the initial activities of the Infinite Force of God's Intelligence and Will-power—the Primal products of which were living, atomic, embodied intelligence; intelluric ether, and atomic matter—which is force at rest.

As all embodiments are beginnings of formation, and all life is a beginning, and both these have their beginnings in the activities of the Infi-

nite Force of God, and are and ever have been governed by one unchangeable law, and as the primal, infinite elements of force are the equivalent of the infinite whole, their coitive action cannot accomplish more or less than the infinite supply of force and matter necessary for all creative formation; and as all living forms are universally composed of but two primal parts—the gross material of the external body and the refined substance of the indwelling life or soul —we may justly claim (until more knowledge demonstrates to us facts that shall prove to the contrary, for all present facts are in harmony with the law and sustain the premise,) that the beginning of creation was the primal coitive action of the elements of force; Infinite Intelligence

and Will-power, which resulted in the products of living, embodied atomic intelligence; intelluric ether and waste.

Waste is atomic matter or force at rest.

Intelluric ether is the supply substance of all life and spirit, as matter is the supply substance of all physical, bodily forms.

Dirzhavin, the Russian poet, says:

"But the influence of thy light Divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine,
As shines the sunbeam in the drop of dew."

Matter is force at rest—as our scientists have expressed it, "latent energy"—force at rest. The scientists tell us of the latent energies in water, wood, coal, carbon in all its forms, and that there is scarcely any

form of inert matter that cannot be changed from its solid, inactive condition to the atomical condition of liberated energy and atomic matter.

The law and the facts which hold good within the limit of our investigation and knowledge must be true of the infinite whole.

All matter, by the law and the facts, must be force at rest—"latent energy."

Force is composed of two elements, as manifested by the two movements of the little cell, expansion and contraction.

What two infinite elements manifest these two qualities?

Intelligence and Will-power; and the united action of these two elements produces force adapted to this motion of the little cell, and adapted

to all the activities of all life, and all the manifestations of force in the universe.

This law is illustrated in the mixing of acid and alkali to raise bread. Force cannot be made without two elements.

The evidences of this fact are constantly before us in all the experiences of life. The intelligent element of force is shown in the holding together, controlling and directing the universe, with systematic regularity and completeness of purpose.

The daily, yearly and sidereal motions, producing all the necessary conditions for the regular succession of the seasons, that secure to life the active, growing energy of summer and the rest of winter, the active energy of the sunlight of day and

the restful repose of night's shadows.

Alexander Pope says:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Completeness of purpose is infinitely manifested in all of the grandeur and sublimity of the universe.

Intelligence is shown by the action of the force of gravity. It is shown by the action of the human intellect. It is shown by the action of the worm that crawls in the dust. It is shown in all vegetable life—in the selection and placing correctly the material necessary for its growth and formation. The infinite intelligence in nature is as manifest as the supremacy of life and form.

Will-power is the resistful and expansive element of force, so apparent in all our relations to life. It always

leads out and resists control, but when it finally unites harmoniously with intelligence, then forceful action is complete.

The two elements of force are shown in the motions of the earth and all the planets in the universe—combining the centripetal and centrifugal motions.

The two elements are illustrated in electricity and magnetism—positive and negative, male and female, intellect and heart.

All force is composed of intelligence and Will-power, subject to one law, infinite and supreme.

God, in his Infinite Intelligence and Will-power, inheres in every atom of the universe, active or at rest, from the smallest particle that floats in the sunbeam, invisible, to the

whole; for if there is one atom in which God does not so inhere, then there is so much with no God. If so, when would we know where to draw the line and tell where God *is* and where he *is not?*

From the Supi Oracle:

"Communicate to me His least name, and I will return to thee His greatest. Every day He is in action; recognize the mark of God in every place. The world is the image of God."

The Hindo Yagur Veda says:

"The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all things, henceforth views no creature with contempt."

"In the beginning was God," and it is impossible for us to know any-

thing of God except as He reveals Himself through nature and its manifestations of truth to us.

Intelligence and will-power being the crowning light by which all revelations of truth are manifest, it is the nearest approach we can make to God.

The English poet Shelly says:

"The awful shadow of some unseen power
Floats through among us,
As summer winds that creep from flower to flower;
Like moonbeams that behind some puny mountain shower;
It visits with inconstant glance
Each human heart and countenance,
Like hues and harmonies of evening."

The coitive action of God's Infinite Intelligence and Will-power produced Primal Force—the product of which was intelluric ether and atomic matter. All space was filled with at-

omic life and atomic matter mixed together.

It is the natural action of all mixed elements of unlike natures to separate, as daily illustrated in your own experiences and observations.

Intelluric ether and atomic matter could not remain in that mixed condition; and, in separating, the atoms of matter in the immensities of space were gathered in large central masses—the living, intelluric ether surrounding these masses kept pressing them into smaller limits, until the pressure began to liberate the latent energy.

Pressure always liberates the infilling of matter, illustrated in wringing water from a cloth, pressing the juice of fruit from the pulp, and in nature by rain—the cause of which

is the compression of the clouds by cold pressing the moisture out, which forms into drops and falls in rain.

When water freezes the ice cannot hold as much heat as the water can, and the excess of heat is pressed out —illustrated in the sudden freezing of shallow water on the uneven surface of the ground.

The cold forces the heat into the deepest parts of the water, and when the liberated heat can be held no longer inside it bursts out through the surface, bilging the ice, as you have often noticed after a rain or thaw in winter followed by a sudden freeze.

Water in a vessel freezes on the outside, top and bottom, and forces the heat to the center until it gathers sufficient strength to break out at the weakest point.

The freezing of water in the cavities and crevices of rocks in quarries and mountains breaks immense ledges of rocks, and moves large boulders from their foundations; and along the side of the precipice or mountain, strews the vale with broken fragments. Liberated energy cannot be confined to less than the limit of its force.

The law controlling the action of fluids and finely particled matters is well demonstrated by the famous Maelstrom of the coast of Norway, which is caused by an opening in the floor of the ocean, through which the water rushes, and as it runs toward the outlet from all directions, approaching and crowding toward the center, it impinges upon itself, and this impingement forces it into a re-

volving motion in the direction given by the strongest inflow. You can illustrate this with a vessel that has a hole in the bottom.

The same principle is illustrated in the movements of the air. A whirlwind is caused by the local heating of the air, which causes it to expand and rise, producing a partial vacuum, then the cold air rushes in from all sides to fill the vacuum, but closing toward the center it impinges upon itself, and the strongest inflow determines the direction of the whirl.

All whirlwinds, tornadoes and cyclones develop by this principle; and the revolving motion draws into the center cold air and loose materials, and by compression, wringing and friction, liberates the latent energy in the enclosed whirling mass, and

very quickly it starts to get out of it, but the established revolving motion carries the liberated central energy around with it, but the struggle of the two elements of force causes the whirling mass to move forward, as manifested by the little whirlwinds to be seen forming any hot summer day.

With the facts and the law of compression, of friction, and the motion of fluids or finely particled masses established, we will return to follow the growth of our embryo earth or planet.

As the vast masses of atomic matter in the immensities of space were gathered together the intelluric ether (which is intensely cold), separating from and surrounding the masses closing in upon them from all sides,

compressing the mass, and the intelluric ether, pressing toward the center, impinges upon itself, and produces a revolving motion in the direction given by the strongest inflow, followed by an increasing pressure and friction wringing motion, liberating the latent energies of matter, until the accumulating energy resists and makes an effort to escape by rushing toward the outside of the mass; but coming in contact with the revolving motion it is carried along with it; but the impact of the two motions carries the mass forward in space.

And in Time the revolving motion becomes the daily revolution of the earth or planet, and the motion forward in space becomes the yearly revolution of the earth or planet.

And time and progressive development bring the planet to the condition to support life and to its present state.

The law by which the earth was created must be as operative today as it ever has been; and, as already noticed, we have the evidences of its continuous action. The ærolite, meteor and comet are continual proofs of the present action of the law.

The Beginning of Life upon the Earth (or any planet).

Life and the law of its beginning is universal and unchangeable, and as supremely operative today as it ever has been.

We all know that life is constantly beginning in endless variety.

What are the facts of its beginnings?

First, there must be a substance that is in the right condition and environment, according to the life that is be, whether it be fly, fish or man.

Second, there must be coition of the elements of life, male and female, in the substance; and these facts are always factors in the beginning of all life within the limits of our careful investigation and knowledge.

The elements of life are infinite and supreme: inherent in all nature.

In all bodies of water, and especially where there is little or no movement, you can find adhering to bodies or substances continually immersed semi-globules of substance, semi-transparent and gelatine-like, which, when you examine, are accumulations of substance without the

appearance of life. Close observation has disclosed the fact that when any little particle comes in contact with one of them, that is food for it, the body of the globule will open at the point of contact and take it in, (but if it is not food it will not take it in,) and if there is anything left that it cannot digest it will expel the unused portion.

Here is selection, rejection and expulsion—successful actions for specific purposes, inherent in organic substances, performing the duty of a stomach. The varying sizes show a growth, and it proves spontaneous beginning of organic life.

The elements of life are universal, and the conditions of its organic beginnings are a substance in the right state and environment to accord with

the life that is to be; and if these conditions are met anywhere in nature, spontaneous, organic life must follow.

The virility of life and its never-failing presence, whenever and wherever there are conditions for it, prove the supremacy of the vital elements of life; and if organic life is spontaneous in one instance it is in every instance where condition of substance and the environings invite the elements to unite; and life must follow, for it obeys the infinite mandate.

Live! because you must!

The simplest manifestation of force is in the simplest form of organic life, and the diversified expression of force keeps pace with the complexity of life and the changing conditions; and we find life a progressive devel-

opment from simple to complex by concrete growth, and the evolution of higher forms of life from every advance condition of matter.

As the acorn possesses within it all the possibilities of the full grown tree, and the infant child all the possibilities of the human being, so infinite life possesses within it the inherent possibilities of all life.

From the Koran:

"It needs not that I swear by the sunset's redness,
And by the night and its gatherings,
And by the moon and her full,
That from state to state shall I surely be carried onward."

If we examine the progress of life we find that the demands of new conditions and new necessities develop new traits of character and powers unknown before; and that by

following the law we can change the nature and form of life, producing desirable qualities, until the original is lost—illustrated in the great variety of peaches, which, in the beginning of propagation, started from a bitter poisonous almond.

The wonderful changes and improvements made in vegetable, flower and fruit, in endless variety, are accomplished by the law of change in condition and environment. We also change and improve animal life by the same law.

When we examine life under nature's guidance only, we find it one of progressive development of new organs, new members and new powers and an evolution of new forms, new varieties and species.

The law is universal and unchangeable. Infinite life is ever new.

Oliver Wendell Holmes quaintly says, "It is better to be 70 years young than 40 years old."

Intelligence and Will-power, Force and Life, are inherent infinite elements in nature, and the manifestations of nature prove a continuity of progressive development and evolution; and that which is true in all of our investigation and knowledge must be true of the whole, for God has no "missing links," though man may fail to find them.

God, in his infinite wisdom and goodness, must ever remain the object of man's love and adoration.

CHAPTER III.

Immortality and its Environments.

Immortality or the continued existence of the individual after the death of the body.

We have asserted (and there is no proof to the contrary,) the fact of a *Living*, *Atomic*, *Infinite*, *Intelligence-Substance*, *Intelluric Ether*, and all the manifestations of nature sustain the premise.

Intelluric ether enters into the formative beginning of all life, and is the controlling and directing element of all life—sustaining to the Soul and Spirit life a relation similar to light in the physical life.

Intelluric ether, acting in conjunction with thought, becomes the agent by which all knowledge is statically embodied in concrete growth in the mind or soul; and the soul is organically embodied, individualized, finite intelligence.

If an idea, a static mental picture, cannot be destroyed, then the mind or soul, the organic living whole, must continue after the death of the body.

Now we want the evidences within the limit of our knowledge that the soul has an independent life in, and a continued life after, the death of the body.

When a member or an organ of the body is amputated or removed from the body the sense of feeling remains dormant, but complete, and

under conditions liable to obtain at any time the sense of feeling of the absent portion may be aroused.

Portions of the body, external and internal, may be removed until nothing but an imperfect trunk and head remains, and yet the intellectual part of life remains in full self-control, and often with apparent increased capacity.

When the material body is mutilated its function to that extent is destroyed, unless some remaining part can perform its duty.

If an arm, a limb, or a member is amputated or disabled, how quickly the indwelling self places the remaining members on extra or double duty. The mind will make members of the body perform work that is entirely foreign to their natural duties. Illus-

trated by the armless man who wrote, ate, made drawings, and performed many other wonderful feats with his toes; and the man without arms or limbs who could write and draw if the pencil were correctly placed in his mouth; and the blind and deaf gain a knowledge through the sense of feeling entirely foreign to the duty of that sense.

Portions of the brain may be removed, and the duties of life be met without any or but slight impairment.

Spencer says:

"For of the soul the body form doth take,
For soul is form and doth the body make."

The clairvoyant and psychometric qualities of the mind so far exceed the material senses and presence of the body, that the scientists acknowl-

edge the independent action of the mind.

In the trance state of the body the indwelling intelligence leaves the body, and may be conscious of the fact, and may remain present while another intelligence takes possession of the body, and uses it to express ideas and knowledge foreign and unknown to the person; who, if present, hears what is said the same as any of the audience; or the mind or soul may go away from the body as far as the magnetic cord attaching it to the body can be extended, and hold sweet communion with spirit friends in spirit life, and returning to the body may be conscious of its experiences while absent.

The return of spirit friends after the death of the body has been so

positively demonstrated, and the spirit so identified, as to leave no possibility of doubt.

All these facts and many more, coming within the limit of our knowledge, are sufficient to establish the truth of the existence of an indwelling life, that controls and directs the activities of the body, but in a measure is independent of it and survives its death.

Why should we die because we change the house we live in or the raiment that we wear?

Demand and supply are the natural sequences of life, and there is no demand in life without a supply in nature to meet it.

There is in the human soul such an intense desire and demand for continued life and God, so wide spread

and deep rooted that it cannot be in vain.

All the facts of life within our knowledge, and the indestructibility of the substance, the inherent demand, the universal law, and the infinite goodness, wisdom and power of God say—you shall live!

"Yea, after worms have destroyed my body, yet shall I live."

All life has a *purpose* in it, shown by the inherent intelligence by which it supplies its needs and pleasures.

Tennyson says:

"That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain,
That not a moth, with vain desire,
Is shrivelled in a fruitless fire,
Or but subserves another's gain."

All phases of life are the progressive steps from lower to higher conditions. The material which enters into any phase of life is refined, preparing it in state for the evolution and development and support of a higher than the present.

All life evolves a supervitalized, living, atomic emanation of matter, so refined that we have no scientific means or methods of determining quantity or quality.

All higher life contains the crowning aspiration of all life below it, and the enlarging aspiration of its increasing capacity and knowledge.

This cumulating knowledge and aspiration can have a no less purpose than immortality.

Our spirit life is a continuation of this life, and must be within the do-

main of God; therefore it must be governed by the universal and unchangeable laws of God.

We enter the new life with the intellectual, moral, religious and spiritual development of growth attained in this life, leaving behind the deformities of the body; for we have demonstrated that the mutilations of the body do not mutilate mind or soul.

The minute particle, that may be invisible through the most powerful microscope, is as positively substance as the boulder that weighs a ton; and the life that is invisibly small is as surely life as the elephant.

The material forms of vegetable life are made up largely of the invisible elements of the air, sunlight and moisture, and contain very little of

the earthy material, and when fully dematerialized there is but a very small portion of visible matter left.

By human intelligence and will-power we control the character and formation of all mechanical, architectural and artistic productions.

We control more or less the character, form and use of life.

We control the energies of nature, and the intellectual activities and perversities of the mind.

In this life we have to cope with the rigidity of solid matter, the unyielding laws of nature, the refractory energies of life, the stubborn perversities of the mind and our own ignorance; yet see the wonderful achievements of human life.

The more perfect we become in knowledge and wisdom the easier we control all things to our purposes.

We call your attention to the assertions of many persons, from all nations and in all history, who claim to have seen spirit life and its environments, by vision, clairvoyance, and by presence, while the body was in a trance or controlled by some other intelligence.

Three classes of evidence, covering the historic time of all nations, and all agreeing in many particulars—agreeing that the environings of that life in many ways are much like this life, but exceedingly transcendent in beauty, harmony, and perfection.

Agreeing that the occupation of that life is more of choice and less of necessity: that it consists in doing good by helping those who need help, and of personal improvement, progress, and an enjoyment of life unknown in this life.

Agreeing that the environments and occupations of that life appear as real and substantial as this life, but that it is not gross solid matter like the objective of earth life.

A small portion of such an array of evidence, upon any other subject, could not be ignored in any court of justice in any country, and yet prejudice and preconceived opinion is so strong that we set the evidence aside and even ridicule the witnesses.

It is time we investigated this subject honestly, justly, and intelligently.

If there is in the future life a realistic life and environings of landscape and scenery, of mountain, vale, stream, forest, and verdure, of home dwellings and surroundings, of public buildings for audience and instruc-

tion, then there must be substances adapted to this condition and these purposes; for the formation of the objective, in everything necessary, beneficial and useful, in the continued development of the life begun here; and as we carry our personalities with us an endless variety of necessities must follow.

Inasmuch as we have our origin of life, body and environment in and of the gross matter of this earth, and that all life and matter progressively develop together, we cannot do otherwise than reasonably conclude that the substance of that life is the refined substance of this life; that it is the vitalized, living, atomic emanation of this life, refined until it enters that life with us, still adapted to our uses and necessities, entering

that life void of decay, and by combinations with the Intelluric Ether, *materialized* and controlled by the intelligence and will-power of the builders there, to take form and color, quality and expression, according to the merit and the progressive necessity of the individual for whom it is being made.

All *formations* there remain during *usefulness* only, and then disintegrate or dematerialize, and the substance returns to the fountain sources of supply—all loss or waste being in the atomic form, drifts into space atomic matter, to be gathered into meteoric or other similar formations.

The evidences within our knowledge are—the materialization and dematerialization of forms in this life, the dematerializing of substances and

rematerializing of the same, and the materializing and dematerializing of substances and spirit forms.

Spirit life and its environings, dressed in its supernal youth and never-failing beauty, is a home worthy of earnest, intense desire, and our constant effort to attain, and is a glory worthy of the infinite God who provides, and He should receive all the gratitude and love that the mind and heart can express, and the purest life and the holiest adoration that the soul can give.

PSYCHIC SCIENCE.

Psychic Science treats of the potencies and phenomena of the intellectual consciousness of the mind or soul, which is the crowning light of the physical creation—taking in all

of the infinite that lies within reach or scope of the finite mind.

This science rests upon four primaries, viz., intellectual consciousness of life: the atomic emanation of life: that all force or active energy seeks union with organic life or static rest in matter: that the static condition can be aroused by harmonic vibration.

1st. The fact of our intellectual consciousness needs no proof.

2nd. The atomic emanation of life is well sustained in Chapter I. All atoms possess cosmical quality of the entirety of the individual on the plane of life to which the atoms belong, and also includes all the life below but not all above the atom.

The minutest germ of life (as of the acorn or infant,) possesses in it

all the possibilities of the full grown individual.

If the law holds good within the limit of our knowledge, from the atom to the perfected individual, then it is supreme.

The infinite germinal life force (intelluric ether) must contain all the possibilities of life, from the lowest to the highest, else life would have a limit or rise above its source.

All evolution is from the lower to the higher in life, because of the inherence in it of the highest living embodiment of God, at work through all the phenomena of nature.

Mind or soul has its origin in the foundation of organic life, and can be traced from its inception in the lowest form of life manifested in unorganized substance, and traced through the evolving progress of life.

Harmonic vibration of physical life evolves sentience in life, which expresses itself through touch, taste, and smell, which are but variations of one sense.

Harmonic vibration of sentience in life evolves consciousness in life, which expresses itself through sight and hearing.

Harmonic vibration of consciousness in life evolves intelligence in life, which expresses itself through language and the embodiment of ideas.

Harmonic vibration of intelligence in life evolves intuition in life, by which we recognize the manifestations of truth and God.

When the personal life, in its entirety, vibrates in harmony with the spiritual and God, then, to whatever subject or parts the mind is directed, the exact truth will be perceived, and

the knowledge will be correct on that plane; and just as far as the lower planes of life can be held in accord with the higher planes of life, so far can the exact truth be transmitted to the lower planes of life, providing each plane has language in which to receive and convey the truth, which will depend upon two points—harmonic vibration and language.

The same holds true in the exchange of knowledge between individuals.

When, added to this, we consider the antagonizing, inharmonious condition of human life to receive the truth, and the multitude of imperfectly inspired teachers who believe they have the truth, it is no wonder that differences of opinion exist in this life or in the soul life of the spirit.

3rd. That all force or active energy seeks unison with organic life, or static rest in matter, at the climax of action.

All moving missels seek rest. Water seeks it level. Steam seeks the limit of its power. The cyclone seeks the complete waste of its fury. Electricity seeks its equilibrium.

All active energy must find union in organic life or static rest in matter.

The more intense the energy the nearer instantaneous is the climax—as with heat, light, and thought.

4th. The static condition of Psyche can be aroused by harmonic vibration.

When the psychometrist comes in harmonic vibration with the vibrant life of atoms they respond as the

musical tone will respond to its vibrating chord: and all on the plane or below the plane of the atom, to which the mind is directed, is known and can be communicated; and the investigation can be extended as far as necessary if the harmony is not interrupted.

These atomic emanations are static in every substance of presence or contact.

The most potent articles for practical experiment are a lock of hair, a photograph, autograph, handkerchief, or any article in the exclusive use of the individual.

If an article has been in the use of, or contact with two or more persons, all may be described by the static atoms belonging to each one, providing the atoms have sufficient

vitality, and the intelligence sufficient wisdom to separate the personalities. Here lies the confusion of psychometric reading.

So cosmical is the atom that with good conditions the entire character and general life can be read from the atoms.

Psychometric reading is so common that persons desiring proof can obtain all they need.

I will relate one very marked instance in detail for the benefit of the student.

In the summer of '95, while residing in Idaho, I frequently passed Julius Sorrensen's home, five miles below mine. He dug a well over 100 feet deep, blasting a considerable portion through lava rock. I was interested to know what the mate-

rial would be at the bottom of the well, and called one day soon after it was finished. Mrs. Sorrensen only was at home, and, on inquiry of her, she stepped to the well with me, showing me the material, which, as we examined, she called my attention to some small, black, hard fragments like glass, saying they called them opals. She picked up one larger than the rest and gave it to me. I carried this, with other fragments of the same, in my portemonnaie for months.

In November I returned to my previous home in Elgin, Ill., and during the winter I attended a public lecture by Mrs. Scoville, with psychometric readings at the close of the lecture. Going forward, with many others, I presented the opal for a reading, ex-

pecting to learn something of the substance and its surroundings.—Judge of my surprise when Mrs. Scoville described the lady who picked up the opal, and said she was very fond of music—a matter of which I had not the least knowledge or suggestion.

I returned to Idaho in May, '96. Before seeing Mrs. Sorrensen her friends told me that they knew her to be very fond of music and dancing.

A day or two later I called on the lady, and inquired of her if the statement was correct. She said it was, and that her family of six children all were; even the youngest was a fine little singer.

My conclusion is, that when Mrs. Sorrensen picked up the opal and handed it to me, the climax of intel-

lectual action centered upon the opal as she looked at it and also by touch; that both physical and intellectual atomic emanations became static in the opal, and that continued time and condition could have revealed her character and life in full.

Mrs. Scoville, coming in harmonic vibration with the life of the static atoms in the opal, they responded, and Mrs. Scoville became cognizant of the person so far as her attention was directed to her.

The static condition of memory so often aroused, and often at the near approach to death, the whole storehouse of memory is vibrant with life. The life experiences of the person are statically and organically grown into the soul, as physical food is digested and grown into the physical

body, as real and organic in one as in the other. The photographing of mental conditions and mental pictures, the memory, continued existence and growth of the soul, all evidence the substantial elements of the soul.

At the death of the body the soul body is separated from the physical body, and is the resurrected body of the spirit, with which the person begins life in spirit on the shore of immortality.

In the Infinite Spirit all life is in vibrant touch, and God knows in an infinite degree all that transpires in the universe, as we know in a finite degree all the experiences of our life.

SONG OF PSYCHE.

Life is a mystery tender and deep;
Rare are the secrets it gives us to keep;
Truest and best are its whispers of love,
Fashioned and formed from the essence above.

Not from the dust, or the dew-breathing sod,
Fresh from the bosom and spirit of God;
Infinite goodness! whose ultimate plan
Finds its fruition in woman and man.

Out from the darkness of error and wrong,
Love sings triumphant the conqueror's song:
Passion flowers float with the lilies of mirth,
Twining the joys and the sorrows of earth.

World-wide and wondrous the power of the soul!
Growth is our motto, endeavor our goal;
Marriage of thought to the hope of the world,
Mirrored through beauty, by wisdom unfurled.

Spirit immortal, in substance thou art,
Crowned in the kingdom of silence apart;
Vast with the vibrating voice of the me,
Pulses the thrill of the issues to be.

All the invisible breathes in thy breath,
Only the doubt in thee slumbers in death;
Labor and love are the threads of the loom,
"Play the sweet keys" wouldst thou keep them in tune.

EMMA NICKERSON-WARNE.

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